by Consciousness with regard to the one Eternity.
For it can see the whole Time development from
outside or from above the movement; it can take
a stable position within the movement and see the
before and the after in a fixed, determined or
destined succession; or it can take instead a mobile
position in the movement, itself move with it from
moment to moment and see all that has happened
receding back into the past and all that has to
happen coming towards it from the future; or else
it may concentrate on the moment it occupies and
see nothing but what is in that moment and
immediately around or behind it. All these
positions can be taken by the being of the Infinite
in a simultaneous vision or experience. **It** can see
Time from above and inside Time, exceeding it
and not within it; it can see the Timeless develop
the Time-movement without ceasing to be timeless,
it can embrace the whole movement in a static and
a dynamic vision and put out at the same time
•something of itself into the moment-vision. This
.•simultaneity may seem to the finite consciousness
tied to the moment vision a magic of the Infinite,
a magic of Maya; to its own way of perception which

needs to limit, to envisage one status only at a time
in order to harmonise, it would give a sense of
confused and inconsistent unreality. But to an
infinite consciousness such an integral simultaneity
•of vision and experience would be perfectly logical
and consistent; all could be elements of a whole-
vision capable of being closely related together in a